

THE CHURCHES

FIRST PRESBYTERIAN.
Rev. George L. Curtis, pastor. Sunday services: Morning worship, 10.30. Sabbath-school, 12.10. Christian Endeavor, 7. Evening worship, 7.45 o'clock. Prayer-meeting each Wednesday night.

WESTMINSTER CHURCH.
Rev. Wm. T. Wilcox, pastor. Divine worship at 10.30 A. M. and 7.45 P. M. Sunday-school at 12 M. Young People's prayer-meeting at 7 P. M. Wednesday, 8 P. M., prayer and conference. A cordial welcome to all.

PARK METHODIST EPISCOPAL.
Rev. John Ogden Winner, pastor. Sunday services: Morning Worship at 10.30. Sunday-school at 12 M. Junior Epworth League 3.30 P. M. Epworth League Vesper service, 7.00 P. M. Evening Worship, 7.45. Prayer meeting, Wednesday, 8 P. M. All seats free. Everyone welcome.

GERMAN PRESBYTERIAN.
Sunday services: Preaching by the pastor, Rev. R. H. J. Buttinghausen, at 10.30 A. M. and 7.30 P. M. Sunday-school at 2.15 P. M. Prayer-meeting Tuesday at 8 P. M. Young People's Society, Friday, at 8 P. M. Young Men's Christian Association meets on Thursday evening at 8 P. M.

FIRST BAPTIST CHURCH.
Rev. Henry S. Potter, S. T. D., pastor. Sabbath preaching services at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Christian Endeavor meeting Tuesday at 8 P. M. General prayer and conference meeting Wednesday at 8 P. M. Junior Endeavor Tuesday at 8.30 P. M. Everybody welcome. All seats free.

WATSESSING M. E. CHURCH.
Rev. J. W. Ryder, pastor. Devotional meeting, 9.30 A. M. Preaching, 10.30 A. M. Sunday-school, 2.30 P. M. Epworth League, 8.30 P. M. Preaching, 7.30 P. M.

GLEN RIDGE CONGREGATIONAL.
Corner of Ridgewood Avenue and Clark street. Sunday morning worship at 10.30. Sunday-school at 12 M. Young People's Society of Christian Endeavor, 7 P. M. Evening Service at 7.45. Wednesday evening, prayer-meeting at 8 o'clock.

CHRIST EPISCOPAL.
Corner Bloomfield and Park avenues. The Rev. Edwin A. White, rector. Sunday services: Celebration of Holy Communion, 8 A. M. Sunday-school, 9.40 A. M. Morning prayer and sermon, 11 A. M. Evening prayer and sermon, 4.30 P. M.

CHURCH OF THE SACRED HEART.
The Rev. J. M. Nardelli, pastor. Rev. Charles Fischer, assistant. Sunday Masses, 7.00, 8.00, 9.15 and a high mass at 10.30 A. M. Vesper Service at 8.30 P. M.

MONTGOMERY CHAPEL.
Wilson S. Phraner, superintendent. Preaching every Sunday evening at 8 o'clock. Services of song at 7.45 P. M. Sunday-school at 2 P. M. Young people's meeting at 7.15 P. M. During the week the gymnasium and reading-room will be open for men and boys on Monday, Tuesday, Wednesday and Saturday from 7.30 to 10 P. M. and on Saturday from 2.30 to 5.30 P. M. for ladies and girls on Thursday from 7.30 to 10 P. M. Montgomery Chapel Cadets will drill on Friday evening.

CHURCH OF THE ASCENSION.
Montgomery and Berkeley avenues. Rev. W. T. Lipton, rector. Services: Sundays—Morning prayer and sermon, 10.30 A. M.; Evening prayer and sermon, 8 P. M. Holy Communion every Sunday 8 A. M. and the first Sunday in the month at 10.30 A. M.; also on saints' days at 8 A. M. All seats free. Sunday-school, 12 M. Everybody welcome.

BROOKDALE REFORMED.
Sunday services: Sabbath-school 9.45 A. M.; preaching service 10.45 A. M.; Christian Endeavor, 7.15 P. M. Prayer-meeting on Wednesday evening at 8 o'clock.

EAST ORANGE BAPTIST CH.
Prospect street. Services at 11 A. M. and 7.45 P. M. Sunday-school 2 P. M. Prayer-meeting, 7.45 P. M. Friday.

SILVER LAKE UNION CHAPEL.
Franklin street, corner Belmont avenue. Sabbath services: Sunday-school, 10 A. M. and 3 P. M. Preaching, 7.30 P. M. Week day prayer-meeting on Thursday evening at 8 o'clock. Everybody welcome.

UNITY CHURCH (UNITARIAN).
Unity Church (Unitarian), Montclair, Church St., next to the Public Library. Morning service at 11. Unity Graded Sunday-school and Conversation Class at 9.45 A. M. Unity Alliance meets on the last Tuesday of each month at 2.30. Dante Circle Tuesday afternoons at 4.

ST. JOHN'S LUTHERAN CHURCH.
Corner Liberty street and Austin place. Rev. Chas. H. Franke, pastor. Services, 10.30 A. M. and 7.45 P. M. English services the first and third Sunday evenings in each month. Sunday-school at 12 M. Ladies' Aid Society first Thursday of every month at 3 P. M.

GOSPEL HALL.
464 Bloomfield avenue. Gospel meetings Tuesday, Saturday, Sunday at 7.45 P. M. Sunday-school at 8 o'clock P. M. You will be welcome.

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A Fortune For a Dance

Spurred Bidding For a Partner at a Charity Ball

By HENRIETTA DEERING

During the first half of the nineteenth century, when the patriarchal or plantation system existed in the southern states, there were three distinct classes—the planters, the poor whites and the negro slaves. It is questionable if the negro's condition was not preferable to that of the poor white.

Colonel Richard Runlet of Virginia was kind to his slaves, and both he and all his family were greatly interested in charity.

A neighboring planter, Oliver Desborough, having had bad luck for several years in succession with his tobacco crop, found himself in pecuniary difficulties. Colonel Runlet assisted him, and when Desborough was sold out under foreclosure of mortgage the colonel bought his plantation and his negroes, paying for them a higher price than he was compelled to pay. But when he discovered that there was a love affair between Desborough's only son, Lawrence, and his own daughter, Constance, he gave the young girl to understand that no union could take place between the two families on account of the Desboroughs' impoverished condition.

Constance was but seventeen and Lawrence twenty. She was too young to defy her father, and her lover had little on which to live, to say nothing of taking care of a wife. Besides, he was an ambitious young man and scorned the idea of remaining in a region where the wealth was inherited, not made, and where his name inevitably be always considered a "poor white." It nearly broke his and the girl's hearts to part, but part they did, he going north to carve out a career.

Lawrence Desborough disappeared from the south in the middle of the century. Out of the wreck of the family fortune his father gave him \$10,000, saying: "My boy, you are young and strong and smart. Use this money to advantage, and some day when you have succeeded, come back here and buy back the plantation and those negroes who may not have left it." Lawrence made his parents' goodby, and it was a long while before he saw his home again.

When the planter who had sold his plantation with its negroes, though a number of his slaves had drifted elsewhere. The majority, however, remained to work for him for what he could afford to give them. The old plantation life had passed away, and even the colonel, though better off than most of his neighbors, found it difficult to maintain himself. His former gifts to charity could not be continued, but the women of his family worked for the benefit of the poor in those ways to which their sex is peculiarly adapted, getting up fairs and amusements for the purpose of raising money. Constance, now twenty-seven, years old and very attractive, was foremost in all such efforts and was worshipped not only by those whom she assisted but by those who worked with her. During the winter after the close of the war there was so much misery not only among the lower classes, but among many who lived in affluence, that Constance asked her father's permission to give a masked ball for charity. He consented at once, and every preparation was made to give a great occasion. Since the work to be done was far beyond Constance's single powers, she invited a number of her friends to become her assistants. The staff was divided into committees, one of which was to search for unique costumes which might be introduced at the ball.

Among the recommendations made by this committee was one that one of the members had read of in a Spanish book. In Granada there was or had been a custom at balls given for the purpose of raising money wherein the privilege of the first dance with any lady was sold to the man who would pay the highest price for it. The committee arranged that those ladies who would permit the privilege of this dance with them to be sold should be auctioned off before the dancing began. About a dozen prominent young ladies consented, among them the hostess, Constance Runlet.

The costumes were of home manufacture, for there was no money with which to buy them. But such labor tends to make the object for which it is undertaken the more enjoyable. Antebellum wardrobes were ransacked, and every available bit of money that had been stowed away in the south's halcyon period was brought out to be turned into dresses for queens, princesses and other historical characters for the women, and kings and noble men for the men. When the influx of guests had ceased there was a flourish by the orchestra (improvised negro musicians), and the throng made its way to the dancing hall, where the auction for partners was to take place. Colonel Runlet's house was one of those colonial Virginia mansions in which a ballroom was indispensable. In this case the whole of the top story was devoted to it. At one end was a dais, on which stood the auctioneer. The ladies whose partnership for the open-

ing dance was to be auctioned mingled with the crowd.

The committee had desired to make a first sale of the hand of Constance Runlet, but Constance would only consent that her turn should be the last instead of first. This was considered a mistake by the committee, for they believed that much of the money to be devoted to the purpose would have been spent, and since Constance was considered the prize of the evening if they began with her they thought they could excite a bidding that would draw forth a goodly sum.

Every young man of that region of the slightest means had been invited, and all were present. There were no northerners, for this was too near to the war to admit of fraternization with the enemy, but every southern man of respectability within fifty miles, rich or poor, had assembled, some of them suitors for one of the young ladies to be auctioned, not only for the dance but in marriage.

When the band of Constance was put up some one started it at \$50. A man dressed as Mephistopheles made a second bid of a hundred dollars. A third person offered a hundred and fifty. Mephistopheles astonished every one now by bidding \$500. Here the bidding ceased for a while, but the auctioneer did not make the sale. It had been arranged that number of married men, in order to be ready to stimulate the bidding in Miss Runlet's case, should form a pool to be put in one man's hands to be used for this purpose. Presently a man in Louis XV costume raised the last bid to \$700. Mephistopheles made it a thou-

Now a wealthy widower was in the pool, who had long wished to marry Constance, and the bidding of the fund had been placed in his hands. He doubled Mephistopheles' bid. The latter raised his a thousand, making the amount offered \$3,000. Louis XV and Mephistopheles from this point continued to bid against each other till finally the latter offered \$10,000.

By this time the bidders interested everybody, but, being masked, no one knew who they were. Cries of "Unmask!" were raised, and finally, after consultation with others who had made up the pool, Louis XV raised his mask. Mephistopheles remained concealed. This only tended to increase the excitement.

Louis XV, who was recognized as General Bernard, who had distinguished himself on the Confederate side during the war. He was fifty years old, well off and considered a desirable partner for a woman over twenty-five years old. He had been spoken of in connection with Constance, and his appearing in this role was received with intense interest. Since Mephistopheles continued to bid the general did the same. Finally, when the amount offered reached \$20,000, after a conference among the members of the pool Colonel Runlet approached Mephistopheles and asked him who he was.

"Incognito," replied the other. "I must request you, sir, to give some evidence of your ability to make good your bid in case you are accorded the privilege for which you are contending." Mephistopheles thrust his hand into a pocket of his doublet and took out a certified check for \$100,000 on a bank in the nearest city. The colonel with drew and reported what he had seen. Then the bidding continued.

General Bernard continued to raise his bid \$1,000 at every offer, and Mephistopheles continued to go a thousand higher. Since the latter seemed determined to win at any cost the general kept raising him till Mephistopheles had bid \$50,000. Then the general nodded to the auctioneer, signifying that he did not care to go any further in egging on his opponent. The amount he had gained for the poor was quite enough and had not cost him a cent.

Then a cry arose for Mephistopheles to unmask.

"Not without Miss Runlet's order," he said.

Constance advanced and requested him to make himself known.

He threw off his mask, then his doubt, revealing the uniform of a United States army officer, with the silver leaf of lieutenant colonel on his shoulders. Then, casting aside his mask, he stood revealed to all as a middle aged stranger whom no guest recognized. Constance gave a cry of joy, and he took her in his arms.

Lawrence Desborough had gone north and had become a northern man. The Colorado gold fever at that time occupied the attention of the nation, and putting his money into what miners needed, he sailed around the Horn and sold his stock at an enormous profit. As a commission merchant he had accumulated capital which he invested in mining property. When the war broke out he volunteered in the Federal army. Before the surrender one of his mines had made him very rich. As soon as he learned of his wife's coming to claim his former love.

His appearance in United States uniform produced a commotion. Many felt bitter toward him as a southern traitor who had fought against the south, but he had given \$50,000 to the poor in and about his former home, and this tended to alleviate the prejudice against him.

The music struck up for the first dance, a quadrille, and Lawrence Desborough and Constance Runlet danced it together, he displaying on his about him the insignia of a Federal officer, the only such present.

FLAGS OF ADMIRALS.

Rank Told by the Stars and Seniority by the Colors

In old sea stories one occasionally comes upon the term admiral of the blue, red or white. In bygone days the color of an admiral's flag proclaimed his rank. Now it denotes his seniority. Hence it comes about that an admiral must carry three personal flags in his locker.

There are three grades of admiral—admiral, vice admiral and rear admiral. At one time commodore made a kind of half admiral, but that grade has now been abolished.

The rank of an admiral is made plain to all seafaring persons by the number of stars on the flag hoisted at his foremast head. Thus four stars show an admiral, three a vice admiral and two a rear admiral. This is simple enough, but the harassing question arose, What if two admirals, two vice admirals or two rear admirals should happen to sail into port, each with a squadron? What, indeed, if three admirals, two vice admirals and one rear admiral should appear on the same scene? How could any one distinguish between them? Some innocent governor or mayor returning a visit of courtesy might call upon the junior first, and that would be a bad blunder.

To obviate such a mishap it is now the custom for admirals to mark their seniority by the color of their flags. Thus if three rear admirals happen into a port the senior flies a blue flag with two stars, the second a red flag with two stars and the junior a white flag with the same constellation. If the senior should leave port first the second promptly hoists his blue flag and the junior the red. Then if the second admiral steamed away the junior would hoist the blue flag for all the personal satisfaction there was in it.

But here a serious question comes up. Suppose in the meantime a fourth rear admiral appeared on the scene. Then, as a naval authority explains, the situation for the respective lieutenants would become complex. There would be two rear admirals of the white, one senior to the other, yet so far as naval etiquette goes, indistinguishable in a flag sense even to an able seaman.

Of course this is not very likely to happen except where the fleets of several nations gather. Then there would be a tremendous scramble to buy up dates of promotion, because the flag lieutenant who carried his admiral off to call upon a junior would thereafter be an unhappy flag lieutenant—Youth's Companion.

Blake's Invisible Model. William Blake, the artist and poet, moved continually in a company of angels and patriarchs. J. F. Nisbet in his "Insanity of Genius" recalls the once called on Blake and found him sitting, pencil in hand, and drawing a portrait with all the seeming anxiety of a man who is conscious of having a fastidious sitter. He looked and drew, and drew and looked, yet no living soul was visible. "Disturb me not," said Blake in a whisper. "I have some one sitting to me." "Sitting to you?" exclaimed the astonished visitor. "Where is he? I see no one." "But I see him," answered Blake haughtily. "There he is. His name is Lot. You may read of him in the Scriptures. He is sitting for his portrait."

A Big Difference. Madge—Don't you think a girl should marry an economical man? Dolly—Suppose so, but it's just awful being engaged to one.

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